

19:11-20:15 – Second Coming of Christ and the Millennium

The passage describes the events that will transpire before the final eternal state with God.

1. Description on the actual event of His coming. 19:11-21

The second coming begins (11-16). Christ rides a white horse, an emblem of victory and not a donkey as before. He is called faithful and true because He comes as promised, now as a judge to battle the evil forces (11). Next in v12 He is the divine king with a crown of diadems. The unknown name means as God He cannot be fully known. Yet Christ with His blood is still the redeemer who came to reveal God and thus His known name is The Word of God (13). He redeems the Church which is the army following behind, wearing fine linen as in v8 to be the bride. Amazingly, Christ alone battles the evil forces in v15. The Greek, “fierce wrath” is “thumos orge”, used this way only in 16:19 for the last bowl and thus they are similar events. Christ’s official title, the ultimate King and Lord is in v16. In v17-21, Christ descends to destroy the antichrist’s forces at Armageddon (16:16). The birds feasting on the flesh is to enhance the graphic nature of the scene (17-18) but note that the false prophet is still present (20) for only the harlot is destroyed in Babylon.

2. The binding of Satan for 1000 years. 20:1-3

This occur immediately after Armageddon when an angel will bind Satan for 1000 years (1-2). It is done with ease without even a hint of resistance. His omnipotent power is thus absolutely able to protect us from the evil one. Satan is thrown into the abyss in v3 rather than the lake of fire because he will be released again at the end of the millennium (7).

3. Believers to rule in the millennium. 20:4-6

The thrones that John saw is the start of Christ’s millennial rule (4). Victorious armies generally share in the judgment and rule of the vanquished and the raptured Church in the armies that followed Christ is given the privilege. This is also promised in the NT (2:26-28; 1Co. 6:2-3). However John also saw the souls of the tribulation saints who are now resurrected. They come to life only now because as a group, full completion can only be at the end of the tribulation and they will also participate in the millennial rule (6). One group that is not mentioned is the OT saints who will be resurrected to rule with the Messiah (Ezekiel 37: 12-14). The “first resurrection” in v5-6 must also include the two witnesses and the 144,000 Jews. A firm promise is given that all these will not partake in the second death. There is no hint that the 1000 years is figurative as some suggested, especially when all other items such as thrones, keys and chains are to be taken literally.

4. The final rebellion of God and Magog. 20:7-10

Besides the resurrected saints, many human survivors of the tribulation will proceed into the millennium. Reproduction will continue and in fact they will live long lives as in the pre-Noah days (Isaiah 65:20). The worship of Christ is the only visible religion but their hearts must be tested. So Satan is released for the task as the millennium ends (7). In fact he will be successful in recruiting a large army against God (8-9). They even surround the camp of the saints, a likely reference to all the co-rulers with Christ (6) and Jerusalem but they will be destroyed. In rabbinic writings, Gog and Magog are enemies of the Messiah and must be leaders of the rebels. These names are also found in Ezekiel 38-39 but that is not the same event for it predates the millennium and there are vital differences such as the enemies perishing in the mountains (Ezekiel 39:4) while here, it is in the “broad plain of the earth” (9). Satan is finally thrown into the lake of fire for eternal torment (10).

5. Judgment of the Great White Throne. 20:11-15

The final judgment begins with God sitting on the throne (11). So immense will this be that heaven and earth fled away as if they disappear. Indeed they will pass away as in 21:1 but v11 is probably poetical for the old earth is subsequently around to release the dead (12-13). Death and Hades are personified with the former having the body and the latter their souls where they are dwelling temporally. They are all resurrected and their works recorded in books will condemn them. As they are not in the book of life, there is no salvation and they will be thrown into the lake of fire that is the second death (14-15).

19:11-20:15 – 主再來及千禧年

這段經文概述那些在我們與神永遠同在之前會發生的事。

1. 基督再來時的真實情節 – 11-21節

基督的再來啟動了（**11-16** 節），祂騎著象徵勝利的白馬而不再是昔日的驢。祂的名字是“誠信真實”，因為祂如所應許的到來了，如今祂要來審判和與罪惡勢力爭戰（**11** 節）。在 **12** 節祂是戴著冠冕的王。那些無人知道的名字表示祂作為神是人難以全然認識的。不過基督並祂的血仍是那位要來顯明神的救贖主，因此祂的名字是“神的道”（**13** 節）。祂救贖教會，就是那跟在祂後面的軍隊，他們穿著像第 **8** 節所講的細麻衣，要作基督的新婦。令人驚異的是，基督在 **15** 節是獨力和罪惡勢力作戰。“烈怒”的希臘文是 “thumos orge”，這用法只在 **16:19** 出現過，是和最後的碗有關，因此這應該是相同的事件。**16** 節我們看見基督的正式名號：萬王之王，萬主之主。在 **17-21** 節基督從天上降下在哈米吉多頓消滅敵基督的軍隊（**16:16**）。飛鳥吃屍體這景象讓 **17-18** 節的描述更是悚目驚心，但留意假先知仍然活著（**20** 節），在巴比倫被消滅的只有大淫婦而已。

2. 撒但被捆綁一千年 – 1-3節

哈米吉頓大戰一結束，一位天使就會把撒但捆綁一千年（**1-2**節）。事情進行得非常順利，撒但並無絲毫反抗。神的全能絕對有能力保護我們脫離那惡者。在第**3**節撒但被扔進無底坑而非火湖，因為在千禧年結束時牠還會被釋放（**7**節）。

3. 信徒會在千禧年間作王 – 4-6節

約翰看見的寶座是在基督開始掌王權一千年的時候（**4**節）。得勝的軍隊通常都會一起審判和管治那些被征服的，被提的教會是跟隨基督後面的軍隊，他們也得著這樣的榮幸。新約其他地方亦有這樣的應許（**2:26-28**; **哥林多前書6:2-3**）。此外約翰還看見那些在大災難中殉道的聖徒，他們如今復活了。他們直到此刻才復活是因為作為一個群體，全數復活必須等到大災難的結束，他們亦會一同在千禧年做王（**6**節）。另一批未被提及的是舊約的聖徒，他們也會復活並與彌賽亞一同作王（以西結書**37:12-14**）。**5-6**節那些在“第一次的復活”的人當中必定也包括那兩個見證人和十四萬四千的猶太人。神給了一個確實的應許，以上所有的人都不會有第二次的死亡。有認為千禧年只有象徵性意義，但當所有物件，包括寶座、鑰匙和鐵鍊都是真實的話，我們看不見這觀點有任何支持。

4. 對神最終的反叛和瑪各 – 7-10節

除了復活的聖徒外，許多大災難的倖存者也進入了千禧年。養兒育女的事還會繼續，事實是這些人都會像挪亞以前的人那樣長壽（以賽亞書**65:20**）。敬拜基督是惟一有形的信仰，只是他們的心還需要被考驗。為此在一千年後撒但會被釋放出去考驗人心（**7**節）。事實上牠將成功收編一支強大的軍隊準備與神作戰（**8-9**節）。他們甚至圍住耶路撒冷和聖徒的營，這應該是指那些與基督一同掌王權的人（**6**節），不過他們將會被消滅。在拉比的寫作中，歌革和瑪各都是彌賽亞的敵人，他們必定是叛軍的領袖。這兩個名稱在以西結書**38-39**章曾經出現，不過卻非同的一件事，以西結書的事件早於千禧年發生，而且許多細節與這都有明顯的分別，例如當時的敵人是倒在山上的（以西結書**39:4**），在這他們則是“佈滿了寬闊的大地”（**9**節）。撒但最後被扔進硫磺的火湖裏接受永遠的折磨（**10**節）。

5. 白色寶座大審判 – 11-15節

最後的審判開始了，神坐在寶座上（**11** 節）。審判規模之大連天地都要逃跑，好像消失了一樣。根據 **21:1** 的形容它們確實都會過去，不過在 **11** 節可能是帶著詩意的描述，因為老舊的地球到後來還在，並且會把死人交出來（**12-13** 節）。死亡和陰間都用了擬人法來形容，前者有軀體，後者有靈魂，死人都暫住在其中。他們在此刻全都復活了，並會按著被記錄在案卷裏的行為受審判。因為他們的名字不在生命冊上所以都沒得著救恩，他們會被扔進火湖裏去，這是第二次的死亡（**14-15** 節）。